

M2434
Saturday, July 27, 1974
Westtown
Group IV
and
Sunday, July 28, 1974
Barn
Lunch

Saturday, Group IV

Mr. Nyland: It doesn't matter very much where we begin, it does matter where we end up. We always end up with a reminder, and probably it's better to ... just to start slowly, finally leading up to one conclusion: First giving every influence on oneself the proper respect and the proper value, starting with unconsciousness and the condition in which we are; introducing here and there a certain light to understand it better.

We start with Work *on* ourselves, after some time we start to Work *with* ourselves and then, after a very long time we start to Work *without* ourselves. These are the three steps, and I think you have to keep them in mind. Because they get a little bit mixed up, also. It's difficult to separate them, and it's quite logical that when you're in the first period you try already to see a little bit of the second. And then of course you always wish for the third; that is, that you can live without yourself as you are, physically live as a human being on Earth hoping that by further and further understanding of that what is the meaning, that one gradually could become free.

I listen to very many tapes, and in general I'm very happy to listen it—also imagining Groups wherever they may be talking about Work, or talking a little bit around Work. You see, we talk about wishing to create an 'I' ... an Objective faculty is functioning and many times the emphasis is placed on just the creation—or first maybe to have a wish, or, before that have a motivation—but then when the 'I' has been created then one says one is 'Working,' and of course one isn't. It is as if you take all the tools that you need for starting a garden and you have

them all there and ready; and then you don't work the garden but still you think that you are doing it, and you expect flowers.

Work starts when you take the first step in the utilization of an 'I' which is created, so that when that 'I' is functioning it will give you information about yourself—you, yourself. First the fact *that* you are—the existence, life existing in a form—but then the behavior of the form as a result of the expression of life. And therefore the knowledge that I want is, first to see what is my behavior because that's the expression of life and it would be the first function of an 'I' to tell me about it. That is why that question came up on the Temple of Delphi, above the doors of the temple: 'Know Thyself.' We can of course change this self in real knowledge of Self with a capital 'S,' but the function of an 'I' is to give information, knowledge to know what I am.

You know, sometimes I try to make things very simple. We talk about that—how, as one is engaged ... perhaps not so busily engaged in daily life, how it is possible to think about Work, about an 'I', and then to see if an 'I', under such conditions which are very simple, could be created or could be present to one so that then if it could exist, it could remain in existence. But if that 'I' is not Working it does not describe a line, it just happens to exist, and the whole purpose is for me to acquire knowledge more reliable than I can get by means of an unconscious way of living with my mind or with my feeling, and therefore this whole question of an 'I' functioning has to become immediately apparent when an 'I' is there and starts to function.

Because I've said many times, as soon as the 'I' is there, even if it is small—and also in principle very small—it starts already to function because that is the duty of this 'I' being born within a person. The only trouble is that we don't receive the information which this 'I' starts to give off; and it's partly because it is not fully formed and it's still interfered with by a great many mental activities around it or by a great many desires on the part of the solar plexus, and for that reason perhaps the knowledge that an 'I' could give when it is still a small 'I' is not noticed, even, and perhaps not even sufficiently recorded in one's memory.

At the same time, the fact of the wish to create an 'I' means quite definitely that it has to Work. Because I call that then Work on 'myself' giving information about me as I am, when I say the 'behavior' ... well, one can imagine this little 'I' at a little distance, as if on Mars being Impartial and looking on the Earth and seeing what is happening the same way, then, when such an 'I' is actually Observing and the telescope has been set up and made and perfected; so that the Observer really can function with that instrument, that means that one has become familiar with

the ideas of a method and tries, then, to apply that what is prescribed in the continued creation of an 'I' continuously functioning in Observing oneself; and then the registration of that what I am in reality in my memory having, then, as facts a very definite, absolute value.

And so we have to find ways and means of how to get to that registration. Because if actually it is functioning and I don't know it, if I don't know as yet the real taste of Awareness ... and although I may talk a little bit about a Wakened state on the part of 'I', I cannot imagine as yet—certainly not experience as yet—what it would be if I myself, this personality is Awake totally to that what I am so that then, in such a case such an 'I' could Work with me and guide me.

Because that is, after all, what I want. I have to admit that my unconscious state—that is, what is expressed in the form of a feeling or in the form of a thought—is not yet sufficient for me to bank anything on; so that it is not sufficiently reliable, it is not absolute, it is not even firm. It is there as knowledge but it is changeable, and I would like to make sure that if I start to build something that is of use to me in the future, that of course the foundation is sufficient to stand the onslaughts of, as I've said many times, the natural 'unconscious' influences.

How will I go about trying to get more clarity about this kind of wish and the execution of the wish in the form of creation, and the functioning of the creation so that it will yield results which I am after, which I really want for my development. I say again, if I make it too simple then you simply will walk, or you sit in a chair and you close your eyes and then you say "I wish an 'I' to be here Observing me," how much takes place in your ordinary brain expressing that wish in the thought, how much is then actually the creation of an Objective faculty. Particularly when you sit in a chair you can have a moment of a realization of your existence and perhaps in that moment it could be Impartial, but immediately after that your thoughts will of course come in, realizing that you're sitting in the chair and perfectly willing to talk to you that you are sitting there; so that if someone asks "Are you sitting in a chair" the answer would be "Yes, I sit," it does not mean automatically that there is an Awareness.

And so when one goes from a morning and to try to Wake Up at times, or sometimes when one can say an 'I' is with me, is this 'I' actually functioning or do I leave it to my thought processes to give me knowledge of myself, and do I actually introduce something that is quite different from an ordinary mental process. I have to introduce a function of my brain if we consider this question of ABC which actually is active and is functioning, I hope, more

continuously so as to make a line and not just a little dot as a moment; and for that I have to give constant energy, or constantly feeding the wish, or constantly the realization that if I don't do it I will fall asleep, and *that* we forget.

And so if I try to explain things sometimes very simply and then such a tape goes around and it is heard by a variety of different Groups, I get a reaction of that as if one starts, I would almost say, to 'imitate.' It's not a question of imitation. I'm only saying that such possibilities exist, but you still have to Work for it in a very simple way by the introduction of something that is Objective, different from anything we know about. Objectivity is not subjectivity. It is not the ordinary functioning of a personality. And therefore when I say this 'I' it has to function to give me information, it does mean it has to Work *on me*, but in such a way that that Work is really an Objective activity, that there is the constancy within this 'I' of remaining Impartial, that there is constantly also this fight to see that the requirement of Simultaneity is also fulfilled and attended to.

That makes it difficult. How can one look at oneself Objectively. In the first place, if my memory is good I can be quite objective to what has happened to me. We use the film unrolling for that purpose. What is it. I want to see from the time that I become so-called 'conscious'—that is, when I open my eyes and I start to recognize different things and the different impressions are received by my five sense organs and they start to function ... that is the 'beginning' I say 'of my day'—and I see, then, in my memory that I actually did wake up physically, that I did get out of bed, that I went through the necessary functions—clothing, etc., etc., whatever I did in that first period—and now in the evening, and again sitting on my bed or in a chair, I start to unroll this film. The film is me, personified. I'm playing a part. It is me acting my role as a human being living for one day on this Earth and functioning in a variety of different ways in connection with that what I am and what are the requirements of my body ... or my personality as a whole in relation to other people I have contact with, in relation to my thoughts about different things that draw my attention or about which I have to think, in relation to my feeling which, of course, is encouraged every once in a while ... or which is produced by the influence of other people or other conditions on me, or sometimes simply happen to be there because I happen to be breathing; and as a result the different functions of myself, all the different organs of my physical body start to function in their normal way. And I usually say I make this film that I wish to unroll 'subject to time' because that's what I experience during the

day measured perhaps by the clock, perhaps measured by the Sun but also measured by something that takes place in me which registers, whenever there is so-called time affecting me, as it were 'going through' me and leaving me.

This time concept that I simply designate as the 'future' and the 'present' and the 'past,' is like something that comes towards me, goes through me, and is eliminated by me; so that the future becomes the present and the present becomes the past and that for me is a sign of my life measured sometimes, as I say, by my 'growth,' measured sometimes by the development of the different organs, mind ... also by the activity of such organs like my brain and feeling, and usually judged by certain results which are obtained as a result simply of living and functioning with my three centers.

And so when I want to look at myself and unroll the film, I simply see what happens one minute after another minute and all successive minutes and hours expressed in time in which I then happen to exist from the morning when I got up until the evening when I sit and unroll this film, and I try to make it continuous based on my memory and what I still can remember quite clearly how I went from one place to another; sometimes not accurately recorded because a great deal of my life is left to ordinary unconscious functionings which I call 'habits,' things which are not registered in my mind, nevertheless they have existed because I find myself at one place, and some moments or minutes later I find myself somewhere else. I don't know how I got there, but I must come to the conclusion since I remember that I was at one place and then I see myself in another place, that somehow or other I must have come from one point to the other either by walking or jumping or whatever it may have been, and therefore the registration of a film as I unroll it has many spots ... hiatuses, dark spots, no registration at all, I don't know where I have been in memory. I draw the conclusion, of course, that I have existed because I exist now in the evening and I existed in the morning ... and therefore the day has been described by me has been registered somewhere within me without my knowledge at certain times, and at other times very clearly with a knowledge that I remember.

But, what do I do. I take myself, as I unroll this film, for whatever I have been. I do not have any judgment if I want to have this film unrolled with a certain velocity—the time speed—how this time, as unique subjectivity, affected me and registered within me at the present each time which changed into the past and coming from the future. So that then if that registration has taken place I see myself, I call it now, 'acting' because I play a role as a Man from early morning

until late at night, and I go through all kind of manifestations, forms of behavior. All kind of thoughts have taken place—they're all connected. All kind of feelings, they are connected. All kind of behavior physically—all connected. The movement of my arm remains a line of my arm behaving, the way I held my head also describes a line because it was there and has been there and all the time was so-called 'behaving.'

And so it is with all the different manifestations of myself. Totally they are a bundle of such manifestations behaving in unison as a personality, but also acting on their own. Although they belong to the play of myself and my role consisting of a variety of different ingredients which at times I see sharper when I observe one particular one as part of me in relation perhaps to the other parts, and much of my memory is based on what I was doing; not so much how, at a certain time I happened to think and what I thought about ... only when there is an expression which is connected with such activities. For instance, I have the thought of writing, I see then my activity physically expressing the thought which I had that I should write a letter. Or that I have had a feeling which became expressed and I remember my anger, I don't really remember my feeling—how it led to the anger, certainly not very impartially—but at least it started with so-and-so making a remark which was registered in me, I heard it and my reaction simply led to an angry state, I was irritable and I expressed it and I used words sometimes.

And so, totally there is a little bit of a conglomeration of a role that I have played, parts of which I do not really remember very much; and still, it would be quite important if I could actually see myself totally as a human being in all forms of my behavior, including the states of my feeling, including the different functions of my mind.

But, you see, it's only a role, it is finished; I cannot change it anymore, and because of that I can be a little bit more objective. Because it is now past and from the present a past has very little value ... because it is not anymore an experience by itself—it's the *result* of the experience only—now I can, of course, in a film, include, when I reach the end while I'm sitting on the bed and there I am in the film coming to my bed ... and in actuality coming to my bed, that at that time I could be Awake to this man who has played a role during the day reaching the end of his day with his bed where he sits, and then I could even Wake Up.

But, it's interesting that I could be Awake to myself, quite impartially seeing *how* I have behaved. The fact that I *did* behave, I know. The fact that I *still* exist, of course I know. That I started out is registered in my memory and I make, if I possibly can, this film as continuous as

possible; and still, what do I know of just an outside observation ... and really very little about the state of my feeling and the state of my mind. And at times I say that my physical behavior is really a result of a great many thoughts and a great many feelings and of course a great many conditions of my physical body, but that that what becomes important for me is how I felt and how I actually have thought. And so, I try to think what can I do with this unrolling film. It gives me an idea of how to become Objective to me since I cannot change anymore that what has happened, but when I start to think about what I have remembered, I'm not at all free and I'm not Impartial. Moreover, it only registers me as existing, and so it is of very little value to me than only know about that what has been. And so, how can I use it for the future; to be with me more, in the sense now, that I could direct myself and profit by what I have experienced so that maybe the following day could become different; not in the sense now of being Awake, but in the sense of actually Observing my behavior as a personality, including the different motivations which have carried out the activities of myself as represented in all three centers. How can I actually become Aware of the value of such activities. Because quite plainly unrolling the film does not give me the value...

You see, this is a special attempt and that is why I mentioned it. In the film as we know it, the purpose is to continue to unroll it and not to stop it, even jumping over dark places and catching it again when there is a memory of an experience at a certain time during the day. I would like to change that. Unrolling the film takes place in the front of my head. That is of course where I formulate the role that I have played when I wish to think about it, when I want to say I went from one place to another, or even if I say at such-and-such a time when I stepped out of the car, I had a certain thought. All that is permissible for me, but now I wish to observe myself a little differently. I say I would like to know about the 'value' of my behavior. That would include, of course, that I start to become concerned about how my energy has been spent and that I start to evaluate; not on the spot in a form of Observing in an Objective sense because, you see, I'm not really entitled to have any judgment then since I wish to adhere to the rule of absolutism I cannot consider the value, but at the end of a day when everything has already gone and is past and there is no experience anymore as such, I now start to consider what kind of a Man I have been.

And so, the form with which this particular process ... where this process takes place, goes to the back of my head. That is where the ponderability rests, and the unrolling of the film is

now directed from the back of my head instead of the front. I'm not describing myself as to form. I'm now trying to find out what I am in reality as to motivation and the value of the expenditure of energy in any kind of a form of behavior of all three centers. At such a time, in taking myself ... taking myself as I start I start to value what I was doing and the reasons why, I consider, then, the question of expenditure of time on certain manifestations, or how much energy went in this direction or in that direction; or if I could remember, how at a certain time in the morning I happened to have too many thoughts which came in on me, or there was one predominant one of worry. Or that I do during the day see myself behaving, and I question why such behavior at that time—how did it come that I used such words, why was it that I was provoked, how did it happen that I was, at that time, completely uncontrolled—and in particular I would like to see what I could do with the dark places; because for me it would indicate a tremendous degree of unconsciousness—that is, the non-functioning even of my intellect—and I would like to find out what kind of a person have I been during this particular day.

I say this is the 'pondering,' and when it goes with the unrolling of the film there is a certain sequence, and now I stop this film at any one time for further consideration. I'm still impartial because it has passed already, I cannot undo the thoughts I had, I cannot even undo the conclusions I reached; but I have a great advantage that in wishing to ponder about my behavior I can scrutinize the expenditure of my time and the energy which was needed and the results which were obtained, and I can have a very definite, objective picture of the functioning of a Man. Not just his behavior. I want to study myself in all kinds of possibilities of behavior, but I would like to add to it now the motivations *for* my behavior. That is why I say I wish this 'I', in its own Impartiality, to be present with me and Work with me so that then the results I will obtain as knowledge can be really much more trusted.

And so I select—sitting there and wanting to see myself as it were in 'reality' or in 'totality,' of not being afraid of what were the thoughts I had or the feelings—the *real* feelings. Because this is a matter of pondering, in which I will be the sole judge and the sole person who gathers information. I'm not going to be dependent on the opinions of others. I will want to find out the real truth about myself even in the past ... if I possibly could introduce an objectivity regarding that, again I say because it already has 'passed' and I cannot change it anymore.

And how to come, now, to a correct degree of valuation of what I am as a person in

reality—that is, the totality of me as a human being behaving. First as a result of motivations for oneself to maintain oneself as a personality, but then gradually introducing a little bit of motions of the body which otherwise I don't see but now I can remember. Because sometimes I say in the 'presence' of such-and-such a person I've met during this day I was quite uneasy, I was even nervous, I sat in a chair while I was talking to her but I really ... I did not sit very quietly and I moved around and I changed my posture, and I know that on my face there was an expression which indicated that I was not very much at home. As a matter of fact, when I ponder about that experience I see myself quite well—how I behaved in the presence of someone else and the kind of questions I had to state, or that what I had to make as a statement for the other person, or that what I came for as a question to be argued with the other man. Or if I were a salesman, how I behaved when I entered the store and wanted to see the manager and he wasn't there; and the girl who was his assistant was not very nice to me and then I say "Oh, you this-and-that" and so forth, I see it at the end of the day and I've made a promise to myself that I want to remain impartial, that I want to see how this personality was reacting.

I want to become more and more acquainted with the influence on me as a result of receiving impressions through my five sense organs which automatically ... and sometimes intentionally I had to digest and which affected me—and of course which I happened to take in and which helped me to some extent to grow, in other times ... at other times maybe retarding me—it is an experience to become quite honest; because there is no accounting at that time and no particular prejudice and no particular vanity because I'm not playing a role in relation to other people, it is even at that time that I don't wish God to be there because I don't want Him to look over my shoulder and have a judgment, I want a certain judgment based on the knowledge of myself.

So with the unrolling of the film in the usual way I get a certain amount of really truthful data; but when I now wish to observe myself in 'retrospect,' as it were, judging myself from the standpoint of the back of my head, that is where the weighing scales are I talked about the other day. Then it becomes important for me to combine whatever knowledge I already have ... in comparing that with what is my behavior and giving the indication of why this-and-this-and-this *has* to happen because I am that-and-that-and-that.

It will increase the knowledge of myself when I want to take the time, when I really want to come to grips about the reality of what I am; not necessarily at that time what I am *now* because

the 'now' is the past, but what I *have* been, and what of course I still am when I sit on the bed and I let this film unroll. But to some extent, you might say, it is a film in 'depth.' It's a film in perspective. It is just not ordinary black and white. Sometimes it's a very large screen sometimes it is even in color, but it also gives a third dimension; not just height and width, but real depth.

Depth I call 'insight' as a relationship between behavior and motivation. That is where the depth is: The connection with the way I am and which everybody from the outside world can see, with that what has caused me to behave in the way I did as a result of my feelings or my mind functioning, including the functioning of my physical body. But I don't ... I'm not so concerned with that, because the behavior of my physical body is simply indicated by the necessity for maintaining it. Of course I can indulge in what the physical body would like to be and also I remember before I, even, got out of bed that I really didn't want to get up because it was so nice and cozy; but most likely it was the warmth, or the familiarity with my body and curling up, that gave me such a wonderful feeling of indulging, but during the day I really don't care so much about it as long as I take care of ... when I'm hungry that I eat and that I drink, or that I don't get too warm ... take my coat off and I perspire, and things of that kind.

The real thing that I'm interested in is in my feeling and my mind because they—those two ... two-thirds of myself, the two possibilities which still have potentiality—are important to me to see how they are functioning and how they can be led in certain directions of growth, how they can be affected by a certain command which I can produce after I have gone through the period of pondering about myself and I've come to certain conclusions about my behavior during that day. Because first I collect the facts, then I value them, and then I start to judge them.

I said the other day, the judgment is pronounced by my Conscience, I now let ... into my ponderability section something enters which I call a 'judgment' about the value in relation to an aim. That is, I want to see now ... when I'm serious about myself and I take my responsibility as a serious matter, then I want to know to what extent have I remained responsible about expenditures of energy, or to what extent have I lived in accordance with established principles of my character, or in what way have I now lived with having in mind a possibility of a development of that what is yet, is still in embryo and which I would like to let grow up. Because I believe in the potentiality of a Keshdjanian body and a Soul and I believe in the possibility of creating conditions so that they can develop, I definitely believe in that what is an

aim for me to become a Man in relation to the requirements of that what is higher than I am, which I sometimes worship as a God and sometimes wish to have with me like a guardian angel.

And so I sit at the end of the day with these two films, which become gradually superimposed. Because one will give me facts about myself, the other will give me a judgment as to the value of each fact. Of course the problem still remains continuity, so the totality is not all there. It is like a tape in which certain sections have not been recorded, at the same time I'm interested in the total tape of my daily life, so that nothing is hidden and that I don't have to make any excuses—not to anyone—because it's not going to be public.

Is that it?

Bob: Yes.

side 2 Mr. Nyland: Well, of course it's obvious that all of this is a great deal of speculation—that I want to find out in the best way how can I really come to a conclusion about the value of myself, and it is only one way. There are many other ways by which I can really find out what I am, but the difficulty is that for that kind of a judgment I really am not equipped. Because I will start in the judgment of my behavior towards other people, I will always introduce any kind of a rationalization process that I know about. I will always use certain words which, if they have a double meaning will satisfy me tremendously because, to the outside world I can appear differently than what I actually am within my inner life. And that's why I say the question of honesty has to be fulfilled first; because when I register myself and I am the sole judge and the jury, I can give myself a punishment ... I can put myself in prison or I can give myself freedom, I can say I will continue to behave tomorrow the way I have behaved because I give myself an A-plus.

But you see, I talk about myself now as a totality, and now I start to find out what this totality is made up of, what I actually am in the different aspects of myself; as I say, in the expressions of the different 'traits' of my character, in the different ways my personality happens to be built up and how I can understand essentiality of my type and the essential essence of that what I was born with astrologically expressed, and perhaps what I would call the 'acquired' characteristics as the influence of sociology and the economy.

You see, I have a chance, at that time sitting very quietly, to meditate with the aid of this film which is the reality for me. It is not meditation about something that is ephemeral, or that is too far away or about which I have really no particular knowledge, like meditating about God. It

is interesting to do it and to train my mind by being able to concentrate on certain things like one can meditate about the sound of an object which is vibrating, but you see it has not much of a meaning when it comes to the application of the results of such meditations. In this case I meditate about myself. I meditate about what I have been. I meditate about the value of what is there as a Man. I meditate about the motivations which have caused the manifestations, and I have a whole possibility of one day of my life to write down history which is truthful. That is why I say such meditation is very much worthwhile.

And then at the end of such a day I come to certain conclusions, what would they have to be. You see, I realize that I'm unconscious and that I am subject to all kind of influences of the ordinary world to which I react unconsciously, and so I now question myself: To what extent is there strength in me for the utilization of energy which comes into me and I react; and that form of energy of reaction, to make it an energy as an activity for a very definite purpose of growth. It's a very important question to consider that, because it is here where truth must come in. Because if one continues to ponder about oneself in the successive number of days, you will see first your automatism, you will see your mechanicality, you will see the impossibility of sometimes of preventing waste. You will also see how quick the reactions are without having any chance whatsoever to catch them in time; and reactions of that kind are not only physical expressions, the reactions are also in regard to certain sayings or statements from other people, or certain forms of behavior I see in respect to people I care for or I don't care for; a tremendous quantity of prejudices to which I'm subject and which are inherent in me as a personality and which come to the foreground when they are being touched in some way or other, a tremendous quantity of negative energy expressed in certain thoughts and feelings; sometimes when I'm honest I say 'without rhyme or reason' ... not based on anything in particular, a tremendous quantity of feeling about myself based on nothing really at all than only a desire to indulge in my suffering, or to consider myself at a certain place where it happens to be me who is suffering and unfortunately ... everybody else is free from that kind of suffering, if they only knew how I have to suffer—poor me, and statements like that.

I say again honesty is required ... but I become very much acquainted with myself. And fortunately I don't have to pay for it because the accounting is already gone, the accounting is in the past and I cannot bring back anymore what my motivations were in the past which led up to certain forms of behavior about which I, now, have drawn conclusions when I see this

impossibility and when I see that day after day I remain the same way in my behavior, in my feelings and in my thoughts; that I really do not change fundamentally but it is always that same kind of a cliché, the same kind of rationalization, the same kind of habit that I express by my physical body, that there is an uncontrolled something that is just acting without even my knowledge or even my wish.

You see, I believe that when one starts to continue ... starts with it and then continues to scrutinize oneself in this more or less objective way, one must come to the conclusion that I cannot do it by myself. I think this conclusion is very important. I don't think it's so easily come by. I wish to hold onto what I think I am myself without having any chance that I want to judge myself, I still have inherent within me a degree of selfishness or a degree of a certain respect or a degree of a little bit of vanity, and it is extremely difficult to erode them—that is, to get rid of them. At the same time, when I meditate I know it is necessary, that Impartiality requires that that what I am I am, and that has to be accepted; so that I do not wish to continue to excuse it, but am willing to accept it for whatever it is because then, if I do know and I know that one hundred percent, it is the basis on which I can start building something new.

How does one come to the conclusion of what to do. The realization of what one is in that form of reality is essential, I would add to that: The realization which is needed, is humility. I reach that by means of being simple. I reach that by means of my truth; because that truth which then is considered, from my standpoint when I sit on my bed and I contemplate and I see myself impartially having travelled through the day and have seen how often there was no rhyme or reason of any kind of Consciousness or Conscience but that it was all built up by an unconscious form of behavior and I automatically reacting to such influences—then when I see this and I dare to say, “This is me,” I also at the same time say, “Lord, help me.”

I think that is a conclusion which I hope you will reach. I believe it is necessary to come to that conclusion—of the nullity of oneself. Because we're here to find out *that* kind of truth. We have been educated to believe in ourselves, that we can do many things. All our scientific development, all the different ways of explaining and producing art, all that what we call philosophy—are all counteracted by one requirement of religion: How to go through the eye of a needle. You see, if I have to come to the conclusion that my knowledge of myself as I am is not worth anything—and I mean anything—that then I have to Work for the possibility of building up information which becomes ‘Objective’ I say, but I also know that in this wish for becoming

Objective I have in mind the possibility of freedom—away from the bondage of Earth—and for that reason I say I wish, sometimes like ... childlike expressed as ‘I wish to go to Heaven,’ or I believe in God that ‘He will come and get me’ if I just pray to Him. Or whichever way I make such statements for myself and try to educate my inner life to become a little bit more vocal ... and allowing my Conscience to listen to that what is being pronounced as a verity, as a truth I can rely on—with all this I simply say “So help me God” that I may tell the truth and ultimately become the truth.

You see, at such a time I say why doesn’t God tell me what to do. Something in me is stirred. Perhaps it is Magnetic Center which tells me “Don’t take nonsense.” God has told it throughout all ages in a certain form of knowledge which He calls ‘esoteric,’ that there is a possibility of something existing which can remind one constantly of the existence of a blessed state. We call it an ‘I’, and we say if I can ‘remember’ how I could make such an ‘I’ in the name of the Lord, that then the knowledge of the existence of such an ‘I’ with me in my state of distress, in my state of humility, in my state of actually wishing to die in my humbleness—that then at such a time it would be possible to give up everything of myself and then I will find life. That I then wish to understand not only how I happen to be here, but it is no longer necessary to define that because the accent—the point of gravity within myself—is placed quite differently. It is not on the periphery any longer. It’s not even on the three centers. It is on the essentiality essence of each of the centers which I call my ‘Being,’ and then having that as the central point of my life.

Then you might say the direction is very well indicated when I now wish to think about my behavior the next day: The conclusion I come to is that I’m incapable as I am now, and although I can ascribe it to the state of unconsciousness ... to the fact that we are living on Earth, even if I wish to blame Mother Nature it doesn’t matter very much, the aim now is to Be and Work *without* myself. So that I’m perfectly willing to sacrifice everything since I then *wish* to die, I don’t have to die yet because it is taken out of the hands of Mother Nature, it is now a determination of something that for me could become eternal. And therefore I don’t consider the question of a physical death very much anymore, than only as a means to be able to see myself during the day—how I have been—and to be able to value as to that what was me as value, and the meditation helps me in that way: In the wish to create something that is as a representation of God to tell me at times which I then I wish to be with me ... that is Working with me, on account

of which that what I am can disappear and that what is my 'I' can remain.

You see, my 'I' starts to take over whatever the functions of a personality are ... is. We say it has to become an 'Individuality.' The real aim for a Man is to become an Individual, an entity, a three-fold entity. As Individuality I still have the problems of living on certain levels. As an Individual I have a task. It is sometimes the difficulty that one wishes to be noticed and one is not noticed, so that ultimately not being noticed, God will tell you what to do.

We think about that many times when we Work. Because that is really the consideration for making this life much more worthwhile, and to answer to the requirements of what is expected of us, and when I talk about the unrolling of the second way of the film as if that is a film of essentiality, a film not of the behavior form but of that what really could become an instrument on which a Kesdjian body could be built: Because that kind of knowledge with the valuation in relation to an aim and the correct expenditures of energy, will outlive my physical body; and therefore to some extent I have brought the eternity of life down a little bit to a level I can understand, and I have raised myself by means of my whole body and arms extending to the level where I hope I will be able to live—provided I make all efforts which are known to me, and remain honest in the application of such a method if that is prescribed; so that I don't stay in an 'art condition,' as it were: of the creation of an 'I' and not having to do anything.

We usually take this art form and want to exhibit it maybe for money, maybe for pride, the creation of 'I' is not for exhibition purposes. It is a talisman, like a passport to enter Heaven. St. Peter will ask you about your 'I'—where is it. I would say blessed is he who can say that he has created it and that it has fulfilled its purpose and is now no longer necessary, but he who will be in the midst of creation and application and has come only to certain heights, he will suffer when St. Peter asks him "How much have you done, and what kind of accounting did you keep."

I'm talking about the sincerity of life itself—of the way we have to consider what we are—and using this little bit of Experimentation as something that can be of help. I said before, there are many ways by which one can be helped, and also many ways by which one can find out what one is. But when one applies this kind of thoughtful process in the form of pondering, one reaches a result which becomes so completely one's own, without even having to say "Thank you" to anyone. If I create an 'I' and this 'I' functions and it gives me self-knowledge, then I will go through life with information which is useful and which then can be used, by conversion by myself, for the possibility of building a Kesdjian and a Soul body. And when St. Peter asks

that, you show him your passbook which is really, you might say a catalogue of timecards how you have spent your days in numbers of hours and the results obtained; if this has happened by means of humility, simplicity and honesty St. Peter will take this passport and throw it away, he will not look at it, the fact that you dare to present it is enough indication of your honesty.

So it is with each person. Those who wish to Work will know when they are Working, and they will be able to stand on that fact in the midst of all kind of activities and difficulties. And wishing then to Be, they will be able to be anything that is desired, anything that is required of them, anything that is commanded of them because they are, within themselves, that what they are. This is the highest form of Being: Of simply saying the “Am”ness of me is mine, and that what I wish to become is inherent in that what I Am.

Again, you can call this a little perspective, something that doesn’t give you any bread to eat. But of course, it isn’t true. Every time that we say anything ... and as I said in the beginning, that what counts is how we reach the end. The end is always an encouragement. Don’t despair. Keep on the way one is doing with sincerity, with a wish for understanding, with a three-fold desire of the activity in itself as prescribed, wishing to understand that what is oneself in relation to that what is totally in existence as Omnipresence, wishing to understand the relationship of a human being towards his God his own like his own time is: Both disappearing when he has reached a freedom from himself and then can Work without even being reminded of his existence on Earth; but knowing that for him there is a place in Heaven and that his Work as Work is the Christ, which has created and built that kind of a mansion in Heaven which is the totality of Omnipresence so that one knows wherever one is, in whatever state, in whatever time, that all things become One and only are divided by the mind and the feeling of a human being.

I hope you have a good day tomorrow.

Let’s drink to Gurdjieff. [Toast]

I’ll play a little bit.

Sunday Lunch

Mr. Nyland: You see, based on a variety of different talks and discussions we have had, the question is: Where do we go from here. Supposing you die, what happens; to what extent can one learn or understand, to some extent at least, what might be the case. Because we live on Earth and we represent life. We have a body which contains life and is manifesting. We have a feeling and we have a mind, both actuated by life. And so this body dies, what is left. One can

say 'life,' at the same time is that sufficient to have an understanding of what actually will take place. We must introduce when we think about that ... and of course one considers it quite often—what will happen—or when one has an experience like this morning, what *is* happening, what is there now as compared with what was yesterday. When one says there is a dead body, what else. One cannot assume that it stops with the death of a body. All you can say is that at that time life leaves the body alone and then it becomes dead, but then life continues to exist. And one searches many times, in ordinary life thinking about these concepts—what is really comparable to a possibility of remaining in existence—and judging then life in a certain form, if one can see it as a form and life, itself, then taking away the form and the continuation of life.

What is in a thought when I take away the words. I say there is a 'concept' of a thought, what is it made of. Not words. Not anything material. I say a 'concept,' is the concept dependent on the formation of some kind of a sound. Is it necessary to express it as a sound so that I say *that* is the way a thought is expressed. Supposing I do and stop the sound, does the thought remain? The same with a feeling ... and maybe even a feeling, I want to express it sometimes by means of my body, sometimes by means of a state, and now I take this state away and the expression is impossible because there is nothing with which I can express the feeling. My feeling does not leave me, it is still there but it is in a different ... not form as yet, it is of a different kind of existence. It still is dependent on an expression for me because I'm not sensitive enough to be able to understand life without a form ... and even if one says 'spiritual' existence, how does one imagine this spirit. How much has been added to a formation of a spirit life when one lives on Earth. How much, when we talk about Work, do we actually do for the further formation of something that becomes independent of the death of matter.

Whenever I have a feeling which is pure, that at certain times I say I have that feeling I would like to 'express' it, I say then it is too deep, I cannot find words, even if I stammer it is not an indication of the reality of the feeling I experience. I say it is 'too deep' for me because I cannot reach it, that means I cannot put it in certain forms with which I am familiar. And the whole process of an understanding of life is always to find out: How can life continue without this form. And then of course the belief that one must have—that there is a definite reason for the continuation of life—is it possible to prove it.

You see, immediately it depends on the sensitivity that one has for certain concepts. I call them 'concepts' or entities not expressed in any kind of a form we are familiar with; in moments

when one really comes to oneself—the real Self within one, essential essence—in which there is really no particular form as we try to explain it. One says ‘non-dimensional’—in space no dimension, in time no dimension—at the same time existing, and that realization of the existence of certain things now existing for which we use a form for expression, to try to imagine to take the form away at the present time. Not to wait ‘til it has been taken away. With other words, one thinks about death—one’s own death—when something happens in our neighborhood and one is forced to consider it. Because it is an event, an important one for the person who dies as well as for us. Different, naturally, for the person who leaves this Earth and who continues, in our terminology, as a form of ‘life’ in whatever form that now might exist; and one says ‘spirit’ and perhaps ‘freedom’—at least freedom from a form in which life has been up to now and which we continue to have—and where we think about, what is it actually that would take place when also this form of ourselves would be taken away.

Do we have belief in the continuation of life, *that* is really the question. Because if for yourself you become convinced that that is not only logical and reasonable but that is an absolute value—that is, when you talk about eternity of life existing everywhere and always, forever and ever into eternity—you take away all finiteness of a concept and you simply say the existence is ‘that what is,’ and no further questions, associations, comparisons or whatever; just to see what is there as a possibility of a realization of Infinity within us. When one talks about that—at certain moments time stands still ... that is, we are not affected by that form of subjectivity, when one stands, I’ve said many times, in ‘awe’ without being able to find words for expression—at the same time a realization of an existence of oneself without any fuss or without any feathers, without any particular description, not even any kind of enjoyment but just a being existing; the more one has these kind of experiences in daily life, the more one prepares for the possibility of the acceptance of a freedom without a body.

And so when one thinks about Edwige, when one thinks about a person we have known and for whom we have prayed and wishing, for ourselves as well as for her, to the best of our knowledge and to the best of our feeling of what we thought was really necessary for her, and we are now confronted with having to accept a different direction which is decided upon ... not by us and perhaps not even by her. Although we don’t know what happens at the moment when a person dies and he sees all possibilities of existences of himself or herself in the way it has been, already in eternity for such I call it still a ‘person’—such an entity—of the realization of that

what has been and also at the same time the possibility of seeing that what might be. Because at the moment when one leaves a form like we call a 'body' and the 'material' attractions or that what we say sometimes 'bondage,' to some extent one is taken up into a total scheme of more understanding of what is the reality of life as still connected with such a person, and not immediately going over into a joining of a totality. Because without any question the fact of being born on Earth and having to fulfill a certain function for a certain length of time, that time length is now taken away and there is now a continuation of a different kind closer and closer to eternity or to Infinity, but perhaps not as yet sufficiently understood by just dying. There are certain things that have to be set into motion, or that now can start to function, which could not function before—a freedom from the body and sickness, an ability actually to be able to see without eyes, an experience that one can have without having to express it into any terminology, and a freedom of the spirit to be able to move in any different direction whenever one wishes without being hampered—at the same time, that state will not be reached immediately, and we say, perhaps even for our own satisfaction, that we would like such a person to stay around the Earth for a little while longer in order to be able to contact such a spirit.

Perhaps that is not so entirely ... although it is a very good way of looking at why a person leaves—that they cannot leave just like that, and not even want to leave just like that but may be necessary to leave in a certain way in order to profit as much as possible from the lifetime that she spent here—and that those who are well-meaning and care for her and love her ... even now love her continue to remember what she was and what she tried and continue to help for 40 days to help her to overcome whatever difficulties she may now be facing of a wish for an understanding for further clarity and in which then what will hamper her, even now are the memories and that what she has experienced here in this life, that we help her to understand that. So that we see her more as a totality, and not just this-and-that of a different kind of manifestation; a total personality in the form in which it happened to appear with life the way it was with her and her difficulties and her misunderstandings for herself, her particular negativity at certain times, that what was not right—not even for her or for any other person. Because we know ourselves also well enough and to help her, to assure her that nothing of the kind that may be now in her way is going to hamper her further; so that even our thoughts will be eliminated by the understanding of a caring for life itself in the spirit-form in which it now happens to be and which will be around us—this Earth—at times perhaps even will visit some of us in greater

sensitivity having experienced a loss which is difficult sometimes to fill, dependent on how much one wishes, how much sensitivity there is among us as a Group, how much possibility there will be for really relieving her and setting her free.

Our aim should be not ... not to be dejected; to see that she enters into another possibility for her which, in her case had to come in accordance with laws we don't understand but now being there I would not use the word 'enjoying,' but having an ability to be able to see what is the reality a little bit closer than she was able to see while she was here and while she was, like all of us, still bound by such impossible situations and unconsciousness.

Keep on thinking and feeling— mostly feeling—about her for a certain length of time, dependent on your friendship and your wish for intimacy in entering into a private life of a person who *now* exists but is still continuing to strive for a further understanding of God and life and Infinity and eternity; to wish to find more and more her place, a realization of what her life has been in the past maybe several generations, what it might still be in the future and what still may be in store for her in order to understand more and more the sanctity and the reality, the truthfulness and the simplicity of what life really should be for her as well as for us.

If you want to drink that way—as it were 'setting her' on the right path to the extent that we are capable of understanding what is meant by that, by the wish for our sincerity to wish her well, to wish her a good voyage and a good reception, and an understanding of reaching a level where I would say she can be more 'useful' for the continuation of life existing in this universe in her proper place—and more and more acknowledgement of her attempts actually to wish to understand for herself the sanctity of her own life.

May God bless her. To Edwige.

Peter, will you play? Something softly, Peter.

End of tape